



مختصر

ذِكْرُ الْأَنْبِيَاءِ

من قصص الرسل والأنبياء

PROPHETS' STORIES

~ English ~

Revised by the Sunnah College committee, under
the scholarly supervision of:

Sheikh Dr. Haytham Sarhaan

(teacher in the Masjid of the Prophet ﷺ)

Sarhaan.com

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
BismillaahirRahmaanirRaheem

In the Name of Allah; The Entirely Merciful, The Especially Merciful.

0. Introduction

All praise is due to Allah, we praise Him, seek His help, and ask for His forgiveness. We seek refuge in Allah from the evils of our selves and the evils of our deeds. He whom Allah guides, none can misguide, and he whom Allah misguides, none can guide. I bear witness that there is no deity worthy of worship in truth but Allah, alone, without partner, and I bear witness that Muhammad is His servant and Messenger. As for what follows, this is a brief message from the book "Zad al-Atqiya' min Qasas ar-Rusul wal-Anbiya'," in which we have provided a summary of the prophets mentioned in the Quran, without mentioning the complete stories. We ask Allah, the Ever-Living, the Self-Sustaining, to make it sincere for His Sake, and to benefit the reader, writer, and assistant from it, for He is the Guardian of that and is Able to do it. May Allah send peace and blessings upon the best of creation Muhammad ibn Abdullah ﷺ, upon all the prophets and messengers, and upon the family of the Prophet ﷺ, his companions, and those who follow them in goodness until the Day of Judgment. Praise be to Allah, Rabb (i.e., Lord) of the Worlds.

Benefit: Ibn al-Qayyim said in "al-Fawa'id" (1/56): "O you who is effeminate in their determination!! Where are you [from this path], and the path is a path on which Adam ﷺ struggled in, Nuh ﷺ mourned for, Ibraheem ﷺ was thrown into the fire, Ismael ﷺ was laid down to be slaughtered, Yusuf ﷺ was sold for a cheap price and remained in prison for several years, Zakariyya ﷺ was sawed, Yahya ﷺ was slaughtered, Ya'qub ﷺ endured severe hardship, Dawuud ﷺ wept abundantly, 'Eesa ﷺ walked against monstrosity, Muhammad ﷺ suffered all kinds of abuse; [yet] you are adorning yourself with amusement and desire?!"

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	<u>Name of the Prophet ﷺ</u>	<u>Title(s)</u>	<u>Sent to</u>	<u>Book Given</u>	<u>Mentioned in Quran</u>
1	Adam	Father of mankind			25
2	Sheeth				0
3	Idrees				2
4	Nuh	Second father of mankind			43
5	Huud		1st 'Aad		4
6	Saaliḥ		Thamud		9
7	Ibraheem	Father of Prophets; Al-Khaleel	Babylon/Levant	The Suhuf	69
8	Luut		Sodom		27
9	Shu'ayb	Khateeb of the Prophets	Madyan		11
10	Isma'eel	The one given for slaughter	Makkah		12
11	Is-haaq		Levant		17
12	Ya'quub	Israa'eel	Levant		16
13	Yusuf	The honest, noble son of the noble	Egypt		27
14	Ayyuub	The patient	Hawraan		4
15	Dhul Kifl				2
16	Yunus	Dhun-Nuun, the one of the whale	Nineveh		4
17	Musa	The one whom Allah Spoke to	Copts & Israelites	Suhuf & Tawrah	136
18	Haaroon				20
19	Yuusha'	The servant of Musa	Israelites		0
20	Al Khidr	The righteous servant			0
21	Hizqeel		Israelites		0
22	Ilyaaṣ		Baalbek		2
23	Shamweel		Israelites		
24	Al-Yasa'		Israelites		2
25	Dawuud	The second Caliph	Israelites	Zabuur	16
26	Sulaymaan	The Prophetic king	Sheba		17
27	Zakariyya		Israelites		7
28	Yahya		Israelites	Injeel	5
29	'Eesa	The Word & Rooh of Allah, Christ	Israelites		25
30	Muhammad	The honest and trustworthy, the Prophet of the unlettered, etc.	All jinn & mankind	Quran	4

1. Adam ﷺ - The first of Prophets

Title: Father of Mankind - Allah created him from dust, then breathed the soul into him.

Wife: Eve - Allah created her from Adam's rib, and their marriage was the first marriage in history.

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Enemy: Iblis - He was not of the angels, not even for the blink of an eye; rather, he was of the jinn.

Children: Allah narrated to us the story of two of Adam's sons, one of whom killed the other. We also learned from the Sunnah that each of them had a sister, and it is widely known among the early generations that Allah provided Adam with Sheeth. But Allah knows best whether he had others besides them.

Place: Allah created Adam and Eve in Paradise, then they were brought down to Earth.

Prophethood: He was the first prophet sent, "and We made a covenant with Adam before..." [Ta-Ha: 115].

How Allah honored him:

- "I have created him with My own Hands" [Saad: 75], "So I fashioned him and breathed into him from My Spirit" [al-Hijr: 29]. Allah created Adam in his image." Agreed upon.
- "And We said to the angels, 'Prostrate before Adam,' so they prostrated." This was a prostration of greeting, not of worship.
- "Indeed, I will make upon the earth a successive authority."
- "Dwell, you and your wife, in Paradise."
- "And He taught Adam the names - all of them."
- "Then Adam received from his Lord [some] words, and He accepted his repentance." [al-Baqarah].
- "Indeed, Allah chose Adam..." [Al Imran: 33].
- He is the first whom people approach on the day of judgment for intercession. Agreed upon.

His Mention: He was mentioned in the Quran 25 times, and his story is the first story mentioned in the Quran.

His Death: Adam lived for a thousand years, then death approached him.

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2. Mention of Prophets between Adam ﷺ & Nuuh ﷺ:

I. Sheeth:

Meaning: It is said that it means: the gift of Allah.

Father: Adam, so he was his son and successor after him.

Prophethood: The well-known among the scholars of biography is that he was a prophet, but it is not mentioned in the Quran nor in any authentic Hadeeth.

II. Idris:

Name and Period: The well-known among the scholars of biography is that his name was Khaanookh, and that he was the great grandfather Nuuh ﷺ. This is what is mentioned with the people of the book, and it was said: Rather, he was from the descendants of Ibraheem ﷺ, and this was favored by Ibn Uthaymeen rahimahullah.

How Allah described him:

- It is said: He was the first to write with a pen.
- "Indeed, he was a truthful prophet." [Maryam], as-Si'di rahimahullah said: "Allah combined for him truthfulness, which encompasses complete affirmation and perfect knowledge, unwavering certainty, and righteous action, and between His choosing him for His Revelation and selecting him for His Message."
- "[He] is from those who are patient", and "[he] is from those who are righteous." [al-Anbiya]
- And We raised him to a high station." [Maryam]. It was said that he did not die, rather, Allah raised him to Himself. Ibn Hajar rahimahullah said: "The matter regarding Idris was raised while he was alive has not been proven by any strong, elevated chain." And it was said: "We raised him to a high station and a lofty position among the people, which is the station of prophethood."

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Mention: Idris is mentioned twice, in Surat al-Anbiya and Surat Maryam.

3. Nuh ﷺ - The First of Messengers

Name: Nuh ﷺ son of Laamik son Mattushalakh, from the descendants of Sheeth son of Adam ﷺ.

His Period: Al-Hakim and Ibn Hibbaan recorded that Prophet Muhammad ﷺ was asked how much time was between Adam ﷺ and Nuh ﷺ, and he said, "Ten centuries." And in Bukhari, Ibn Abbaas radiaAllaahu anhumaa, "All of them were upon Islam." Ibn Katheer rahimahullah said, "The intent of a "century" is a generation, or a period of time." Their polytheism began with exaggeration in veneration of the righteous, then they worshipped them.

His Titles:

- The First of the Messengers: "Indeed, We have revealed to you (O Muhammad) as We revealed to Nuh and the prophets after him..." (An-Nisa': 163) And in the hadeeth: "O Nuh, you are the first of the messengers to the people of the earth." (Agreed upon)
- One of the Messengers of Firm Resolve: "So, be patient, as were patient the people of firm resolve among the messengers..." (Al-Ahqaaf: 35)
- The Second Father of Humanity: "And We made his descendants those remaining." (As-Saffaat: 77)

Duration of his Mission: "And he remained among them a thousand years minus fifty years," (Al-Ankabuut: 14) Their state during that time was that whenever a group of his people passed by him, they mocked him.

His Wife: "Allah presents an example to those who disbelieve: the wife of Nuuh..." (At-Tahreem: 10) In "Al-Mustadrak," Ibn Abbaas radiaAllaahu anhumaa said, "As for the wife of Nuuh ﷺ, she used to say to the people: 'He is a madman.'"

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His Children:

- In the Quran, none of his children are mentioned except the one who disbelieved, "Noah called to his son who was apart [from them], "O my son, come aboard with us..." (Hud: 42)
- Many of the Salaf (i.e., righteous predecessors) said, "Everyone on earth today is from the descendants of Saam, Haam, or Yaafith; the sons of Nuuh ﷺ.

His Religion: "And I was commanded to be of the Muslims." (Yuunus: 72)

Levels of his Dawah:

- Private advice: "My Lord, indeed I called my people night and day" (Nuuh: 5)
- Public Proclamation: "Then indeed, I called to them publicly" (Nuuh: 8)
- Combination of both: "Then I announced to them and [also] confided to them secretly" (Nuh: 9)

From his Virtues:

- A Grateful Servant: "Indeed, he was a grateful servant." (Al-Isra': 3)
- One Whose Supplication is Answered: "So, We responded to him." (Al-Anbiya': 76)
- Prophethood and Scripture in His Descendants: "And We had already sent Nuuh and Ibraheem, and placed in their descendants prophethood and scripture." (Al-Hadeed: 26)
- Strength of Patience: "[He remained among them] a thousand years minus fifty years." (Al-'Ankabut: 14)
- Complete Submission to Allah: "And Nuuh called upon his Lord and said, 'My Lord, I seek refuge in You from asking that of which I have no knowledge.'" (Huud: 47)
- Allah's Victory for Him: "And We saved him from the people who denied Our signs." (Al-Anbiya': 77)
- Allah's Security Upon Him: "Peace upon Noah among the worlds." (As-Saffat: 79)

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- A Doer of Good: "Indeed, thus do We reward the doers of good." (As-Saffat: 80)
- Strong in Allah's Cause: "And Nuuh said, 'My Lord, do not leave upon the earth from the disbelievers any inhabitant.'" (Nuh: 26)

Mentioned in the Quran: Mentioned 43 times in 21 Surahs, and a Surah was named after him in which none other than he is mentioned in it.

Mentioned in the Sunnah: Mentioned in numerous Hadeeth, including his saying: "Nuuh ﷺ will come with his people, and Allah Almighty will say: 'Have you conveyed [the message]?' He will say: 'Yes, O Lord.' He will say to his people: 'Has he conveyed [the message] to you?' They will say: 'No prophet came to us.' Then He will say to Nuuh ﷺ: 'Who bears witness for you?' He will say: 'Muhammad ﷺ and his nation.' So they will testify that he conveyed [the message], and that is His Saying, may He be Exalted: 'And thus We have made you a middle nation, that you may be witnesses over the people.' [Al-Baqarah: 143] And 'the middle' is the just." Related by Bukhari.

His Sign: The Ark: "And construct the ship under Our observation and Our inspiration." (Hud: 37)

4. Huud ﷺ

His Ancestry: From the descendants of Saam, son of Nuuh ﷺ.

His People: Allah sent him to the people of 'Aad, who were among the Pure Arabs.

Location: 'Aad resided in Al-Ahqaaf (the sandy mountains) in the land of Yemen.

Period: They were the first to worship idols after the flood, and the first nation whom Allah destroyed after Nuuh's ﷺ people due to their sins and polytheism.

From Allah's Blessings upon 'Aad:

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- "Had lofty pillars" (Al-Fajr: 7), i.e., tents of hair with tall pillars.
- "And increased you in stature among the creation," (Hud: 64) meaning they were the strongest people of their time in power and might.
- "Do you construct on every elevation a sign, amusing yourselves," (Ash-Shu'ara': 128) meaning constructing huge buildings for no benefit.
- "And when you strike, you strike as tyrants?" (Ash-Shu'ara': 130) due to their excessive strength.
- "He provided you with grazing livestock and children, And gardens and springs." (Ash-Shu'ara': 133-134)

Qualities with which Allah Described Him:

- Strength of reliance on Allah. When his people called him a liar, he said: "So, plot against me all together; then do not give me respite. Indeed, I have relied upon Allah" (Huud: 55-56)
- Sincerity and trustworthiness. He said to his people: "And I am to you a sincere advisor." (Al-A'raaf: 68), and Allah confirmed this about him.

Mention in the Quran: Hud ﷺ is mentioned in the Quran numerous times, and a Surah (chapter) was named after him (Huud), and another Surah was named after the place where they resided (Al-Ahqaaf).

Destruction of His People: Allah sent a wind upon them, which destroyed them. "And as for 'Aad, they were destroyed by a screaming, (or cold) violent wind." (Al-Haqqah: 6). Allah saved Huud ﷺ and those who believed with him.

5. Saalih ﷺ

His Ancestry: From the descendants of Iram, son of Shaam, son of Nuuh ﷺ.

His People: Allah sent him to the people of Thamud, from the Pure Arabs.

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Location: Thamuud resided in Al-Hijr, between Al-Hijaaz and Taabuuk.

Period: Thamuud existed after 'Aad by a short period, and they worshipped idols.

Allah's Blessings upon Thamuud:

- "And We settled you in the land, from its plains you take palaces, and you carve from the mountains houses." "And they used to carve houses from the mountains, feeling secure." And the blessing of security is the greatest of what Allah has bestowed upon them.
- "And Thamuud who carved out the rocks in the valley."
- "He produced you from the earth and settled you in it."

Qualities with which Allah Described him:

- "The honor among his people: 'O Salih, you were among us a man of promise before this.'" (Hud)
- "The sincerity: 'I have conveyed to you the message of my Lord and advised you.'" (Hud: 79)

His Sign: The she-camel: "And We gave to Thamud the she-camel as a clear sign, but they wronged it." (Al-Isra')

Mention in the Quran: Salih ﷺ is mentioned in the Quran 9 times, and a Surah was named after the place where they resided (Al-Hijr).

Destruction of his people: When they hamstrung (i.e., killed) the she-camel, they were given three days respite, then the shriek seized them, and they became lifeless bodies. Allah saved Salih ﷺ and the believers.

Visiting Al-Hijr: When the Prophet ﷺ passed by Al-Hijr, he said: "Do not enter the dwellings of those who wronged themselves unless you are weeping, lest you suffer the same affliction they which they have suffered." (Agreed upon).

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6. Ibraheem ؑ - The Father of the Prophets

Name: Ibraheem - Meaning: A merciful father.

Father's Name: Aazar - "And [mention] when Ibraheem said to his father, Aazar..." (Al-An'aam: 74)

Titles:

- Khaleelullaah (i.e., the Close Friend of Allah): "And Allah took Ibraheem as a Khaleel." (An-Nisa': 125)
- Abu al-Anbiya' (Father of the Prophets): Every prophet after him is from his descendants.
- Imam al-Hunaafaa' (Leader of the people of Tawheed): "Indeed, Ibraheem was an exemplary leader, devoutly obedient to Allah, inclining toward truth" (An-Nahl: 120)

Wives:

- Saarah: Mother of Ishaaq ؑ who is the father of Ya'qub ؑ and the grandfather of the Children of Isra'eel.
- Haajar: Mother of Isma'eel ؑ who is the grandfather of the Arabs.

From his Virtues:

- "Indeed, Ibraheem was an exemplary leader, devoutly obedient to Allah, inclining toward truth, and he was not of those who associate others with Allah. Grateful for His blessings. He chose him and guided him to a straight path. And We gave him good in this world, and indeed in the Hereafter he will be among the righteous." (An-Nahl: 120-122)
- Prophet Muhammad ﷺ was told: "O best of creation!" He ﷺ replied, "That is Ibraheem." (Muslim)
- All the prophets after him were from his descendants, and "We placed within their descendants prophethood and scripture."
- Prophet Muhammad ﷺ was commanded to follow his religion: "Then follow the religion of Ibraheem, inclining toward truth."
- He was the first to host guests.
- He was the first to perform circumcision at the age of eighty with an adze (i.e., a cutting tool like an axe). (Agreed upon)

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- He will be the first of creation to be clothed on the Day of Resurrection. (Agreed upon)
- We are commanded to send prayers upon him and his family in every prayer we perform.
- He is the best of prophets and messengers after our Prophet Muhammad ﷺ.
- He built the Ka'bah and was the first to call the people to Hajj (pilgrimage): "And proclaim to the people the Hajj..." (Al-Hajj: 27)
- He had a strong power of argumentation: "And his people argued with him..." (Al-An'am: 80)

Occupation: Builder - He built the Ka'bah with his son Isma'eel. "And [mention] when Ibraheem was raising the foundations of the House (the Ka'bah) and [with him] Isma'eel..." (Al-Baqarah: 127)

Mention in the Quran: Mentioned 69 times in 25 Surahs. A Surah is named after him. He is the second most mentioned prophet in the Quran after Musa ﷺ.

Physical Characteristics: Narrated: "I saw Ibraheem ﷺ and the person who resembled him most among the people was your companion (i.e., himself)." (Muslim)

Religion: "Ibraheem was neither a Jew nor a Christian, but he was one inclining toward truth, a Muslim [submitting to Allah alone]. And he was not of the polytheists. (Those who associate others with Allah.)" (Aal Imran: 67)

Scripture: The Scripture of Ibraheem (Al-A'la: 19)

Migration: Ibraheem ﷺ migrated from Babylon to the Levant, then to Egypt, then returned to the Levant, and then migrated with his family to Makkah.

Most Important Signs:

- "We (Allah) said: "O fire, be coolness and safety for Ibraheem!" (Al-Anbiya': 69)

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- "And take four birds, dissect them and then place a portion of them on each hill, then call them - they will come to you in haste." (Al-Baqarah: 260)
- "And We ransomed him with a great sacrifice (i.e., a ram instead of Isma'eel ﷺ)." (As-Saaffaat: 107)
- "He said: "Have you given me good tidings despite old age having come upon me?" (Al-Hijr: 54)
- Maqaam Ibraheem, the stone upon which he stood while building the Ka'bah and when calling the people to Hajj.
- His call to Hajj, which is heard by everyone destined to perform it until the Day of Resurrection.
- Every prophet after him is from his descendants.
- His du'a is answered.
- "And that was Our (Allah's) proof which We gave Ibraheem against his people." (Al-An'aam: 83)

7. Isma'eel ﷺ and Ishaaq ﷺ

I. Isma'eel ﷺ

Parents: His father was Ibraheem ﷺ, and he was his firstborn son. His mother was Haajar.

Titles: The Sacrificed One. Allah ransomed him with a great ram when, upon submission.

Wife: He married from the Arab tribe of Jurhum.

His People: Allah sent him to the people of Makkah, where he and his mother lived. They were the Arab tribe of Jurhum from Yemen, who settled there desiring Zamzam.

Qualities with which Allah Described him:

- "So, We gave him (i.e., Ibraheem ﷺ) good tidings of a forbearing boy (i.e., Isma'eel ﷺ)." (As-Saaffaat: 101)
- "Indeed, he was true to his promise," This virtue was mentioned only for him because he was truthful in his saying: "O my father, do what you are commanded." (As-Saaffaat: 102)

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- "And he used to enjoin on his family prayer and charity and was, in the sight of his Lord, pleasing [to Him]." (Maryam: 55)
- "And [mention] Isma'eel and Idrees and Dhul-Kifl; all were of the patient ones." "...they were of the righteous ones." (Al-Anbiya': 85-86)
- He built the Ka'bah with his father Ibraheem ﷺ.

Mention in the Quran: Isma'eel ﷺ is mentioned in the Quran 12 times, and he is the one meant in Allah's saying: "So We gave him good tidings of a forbearing boy." (As-Saaffaat: 101); As for Ishaaq, the tidings concerning him were: "Indeed, We give you good tidings of a learned boy." (Al-Hijr: 53)

Signs:

- The well of Zamzam.
- The Ransom from sacrifice.

Death: He died and was buried with his mother in Makkah.

II. Ishaaq ﷺ

Parents: His father was Ibraheem ﷺ, and he was his second son. His mother was Sarah.

Wife: It is said that her name was Rifqa.

Children: He had two sons: Al-'Ees, and Ya'qoob.

His People: He was sent to the people of the Levant (Sham), the Canaanites, the same people to whom Ibraheem ﷺ was sent.

Qualities with which Allah Described Him:

- "Indeed, We have given you good tidings of a learned boy." (Al-Hijr)
- "And We left for him [favorable mention] among later generations." (As-Saffat: 113)
- "And We bestowed upon him Ishaaq and Ya'qoob; each We guided." (Al-An'am: 84) "And We made them leaders guiding by Our command." (Al-Anbiya': 73)

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"And We granted them a reputation of truthfulness and high regard [among the believers]." (Al-Anbiya')

- "And We gave him good tidings of Ishaq, a prophet from among the righteous." (Al-Anbiya')

Mention in the Quran: Ishaq ﷺ is mentioned in the Quran 17 times.

Signs: His miraculous birth from elderly parents. It is said that Ibraheem ﷺ was one hundred years old, and Sarah was ninety.

Death: He died and was buried by his son Ya'qoob with his father Ibraheem ﷺ.

A Note: Not much of Ishaq's ﷺ story is mentioned in the Quran. Most of the instances where he is mentioned are either in the context of his father Ibraheem's ﷺ story or his son Ya'qoob's ﷺ story. Allah knows best about his affairs. However, what we are certain of is that much of what the People of the Book describe about him is unacceptable to us due to the belittlement it contains. This is typical of the People of the Book; it is not strange for them to belittle prophets, considering they even killed prophets!

8. Luut ﷺ

Lineage: He is the son of Haran, brother of Ibraheem ﷺ.

His People: He believed with the Prophet Ibraheem ﷺ. Then, Allah sent him to the people of Sodom to call them [to the Tawheed].

Their Deeds: The people of Luut ﷺ disbelieved in Allah and committed immoral acts. They approached men instead of women and practiced all sorts of immoralities.

Qualities with which Allah Described him:

- "Thus do We reward whoever is grateful." (Al-Qamar: 35)
- "And to Luut We gave hukm (i.e., judgement/prophethood) and knowledge." (Al-Anbiya': 74)
- "And We admitted him into Our mercy. Indeed, he was of the righteous." (Al-Anbiya')

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Mention in the Quran: Luut ؑ is mentioned in the Quran 27 times, and his story with his people is mentioned in 8 Surahs. His story is often associated with the story of the father of prophets, Ibraheem ؑ.

Destruction of His People: Allah sent punishment upon them, and We turned [the city of Sodom] upside down and rained upon them stones of baked clay. (Al-Hijr: 74)

Means of Protection from Immoralities:

- Fear of Allah in secret and in public
- Frequent supplication (Du'a)
- Allah compensates His servant if he abandons sin for His sake
- Migration from a land of disbelief
- Avoiding talk about desires
- Hastening to marry when capable, or else fasting
- Reducing food and drink intake
- Lowering the gaze
- Avoiding places frequented by women
- Avoiding seclusion with non-mahram women
- Women being commanded to veil themselves and not softening speech
- Reading Surah Yusuf and reflecting upon it
- Keeping righteous company
- Remembering "As you judge, you will be judged" (i.e., what goes around comes around)
- Occupying oneself with beneficial matters
- Avoiding what provokes desire
- Placing phones and computers in open areas
- Upholding the duty of enjoining good and forbidding evil

9. Shu'ayb ؑ

Title: Khateeb of the Prophets.

Time Period: It is said that he lived during the time of Ibraheem ؑ and believed in him, entering Damascus with him.

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His People: He was sent to Madyan, which is located on the outskirts of Sham, towards Hijaz. Its people were the companions of al-Aykah, which was a tree (that they worshipped).

Their Description:

- "Indeed I see you in goodness" in life and in provision
- "Give full measure and weight and do not deprive people of their due right, and do not cause corruption in the land after its improvement."
- "And do not sit on every path, threatening and averting from the way of Allah those who believe in Him, seeking to make it [seem] deviant. And remember when you were few and He increased you. And see how was the end of the corrupters."

How Allah Described him:

- "Indeed, I am to you a trustworthy messenger." (Ash-Shu'ara')
- "I intend nothing but reform." (Hud: 88)
- "And upon Him I have relied and to Him I turn in repentance." (An'aam: 84)
- "Upon Allah we have relied." (Al-A'raaf: 89)
- "And I advised you." (Al-A'raaf: 93)

Mention in the Quran: Shu'ayb ؑ is mentioned in the Quran 11 times.

What was Unique About Him: He is one of five Arab prophets. They are: Hud ؑ, Saalih ؑ, Shu'ayb ؑ, Isma'eel ؑ, and Muhammad ؐ.

Destruction of His People: "But the shriek overtook those who wronged, and they became lifeless corpses within their homes." (Hud: 94)

10. Ya'quub ؑ and Yusuf ؑ

I. Ya'quub ؑ

Parents: His father was Ishaaq ؑ, and his mother was Rifqa. He was foretold by the angels to his parents, Ibraheem ؑ and Sarah, during their lifetime.

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Titles: Isra'eel - He is the father of the Children of Isra'eel.

Children: He had twelve sons, the best of whom was Yusuf ﷺ.

Qualities with which Allah Described him:

- Reliance (on Allah): "...the decision rests only with Allah. Upon Him I have relied." (Yusuf: 67)
- Knowledge: "And indeed, he was possessed of knowledge because of what We had taught him..." (Yusuf: 68)
- Prophethood from his descendants: "And [mention] when We bestowed on them prophets from their descendants, and also on the posterity of Ibraheem and Isra'eel..." (Maryam: 58)
- Sincere advice to his children at the time of death: "Or were you witnesses when death approached Ya'quub? When he said to his sons, 'What will you worship after me?'" (Al-Baqarah: 133)
- Interpretation of dreams; as in the story of Yusuf ﷺ.
- "And thus your Lord will prefer you and will teach you the interpretation of dreams and will perfect His favor upon you and upon the family of Ya'qoob..." (Yusuf: 6)
- "...and I know from Allah that which you do not know." (Yusuf)

Mention in the Quran: Ya'qoob ﷺ is mentioned by his name in the Quran 16 times, and he is mentioned once by his title: Isra'eel. The Children of Isra'eel are attributed to him 40 times.

Signs:

- "Indeed, I sense the smell of Yusuf." (Yusuf: 94)
- "...and he threw it on his face, and he regained his sight." (Yusuf: 96)

Death: Yusuf ﷺ brought him to Egypt, where he lived therein. When he died, Yusuf, fulfilling his father's will, carried him and buried him in Bayt al-Maqdis (Jerusalem).

II. Yusuf ﷺ

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Parents: His father was Ya'qoob عليه السلام, and his mother was Raaheel, the daughter of Ya'qoob's maternal uncle.

Titles:

- The Noble, son of the Noble, son of the Noble, son of the Noble.
- The Truthful: "O Yusuf, O truthful one." (Yusuf: 46)

His People: He was sent to those in Egypt. A believer from among the family of Pharaoh said: "And indeed Yusuf had come to you before with clear proofs." (Ghaafir: 34)

Qualities with which Allah Described Him:

- "And thus will your Lord choose you and teach you the interpretation of narratives and complete His favor upon you"
- "And thus We established Yusuf in the land."
- "We grant wisdom and knowledge to whom We will."
- "And We bestowed upon him wisdom and knowledge, and thus do We reward the doers of good."
- "Indeed, he was of Our chosen servants."
- "This is not a man; this is but a noble angel." (Yusuf) "He was given half of all beauty." (Muslim)
- "Whose supplication is answered."
- "And indeed, he was among the truthful."
- "Indeed, I am a trustworthy guardian and knowing."
- "Thus did We plan for Yusuf."
- "My Lord, You have given me [something] of sovereignty."

Mention in the Quran: He is mentioned in the Quran 27 times, and a Surah was revealed in his name, in which his story is narrated in detail. Allah named it "The Best of Stories." (Yusuf: 3)

Signs:

- The testimony of the man in the incident of the seduction attempt by the wife of the Azeez.
- He was given half of all beauty.

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Death: He was buried in Egypt. When Musa led the Children of Isra'eel out of Egypt, he carried Yusuf's coffin, fulfilling his (i.e., Yusuf's) will.

11. Ayyuub ؑ and Dhul Kifl ؑ

I. Ayyuub ؑ

Lineage: From the descendants of Al-Ees, son of Ishaaq, and he is not from the Children of Isra'eel.

His People: Allah sent him to the people of Hawran, which is located in southern Sham (Levant).

Qualities with which Allah Described Him:

- "And [mention] Our servant Ayyuub." (Sad: 41)
- "Indeed, We found him patient, what an excellent servant! Indeed, he was frequently turning [to Allah]." (Sad: 44)
- "So, We responded to him." (Al-Anbiya': 84)

Mention in the Quran: Ayub ؑ is mentioned in the Quran 4 times.

His Sign: His sign was that he supplicated to Allah to remove his affliction, and it was revealed to him: "Strike [the ground] with your foot; this is a [spring for] a cool bath and drink." (Saad: 42)

II. Dhul Kifl ؑ

His Father: It was said that he was son of Ayuub ؑ, and other opinions exist.

Qualities with which Allah Described him:

- "And [mention] Isma'eel, Idrees and Dhul-Kifl; all were of the patient ones. And We admitted them to Our mercy. Indeed, they were of the righteous ones." (Al-Anbiyaa': 85-86)
- "And [mention] Dhul-Kifl; and all were among the outstanding." (Saad: 48)

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Mention in the Quran: Dhul-Kifl is mentioned in the Quran twice, and his story is not mentioned.

A Brief Account of his Story: It is said that he guaranteed his people that he would take care of their affairs and judge between them with justice, so, he was named Dhul-Kifl (i.e., the one who guarantees or the one takes care of). It is also said that he was a prophet from the prophets of the Children of Isra'eel, and Al-Yasa' ﷺ appointed him as his successor over the people after him.

12. Dhun Nuun; Yuunus ibn Matta ﷺ

Name: Yuunus ibn Matta. It is said that he was from the Children of Isra'eel, and other opinions exist.

Title: Dhun-Nuun (i.e., The One of the Whale): "And [mention] Dhun-Nuun, when he went away in anger [at the disbelief of his people]" (Al-Anbiyaa': 87)

His People: He was sent to the people of Nineveh in Iraq, and they were disbelievers, and they did not respond (i.e., accept) to him.

Qualities with which Allah Described Him:

- "So, We answered him." (Al-Anbiyaa': 88)
- "And he was among those who exalt Allah ." (As-Saffat)
- "If not that a favor from his Lord had overtaken him, he would have been thrown onto the open shore while blameworthy." (Al-Qalam: 49)
- "But his Lord chose him and made him of the righteous." (Al-Qalam: 50)

His Sign: The whale; he was thrown into the sea, and it swallowed him, so, he then called out: "There is no deity worthy of worship in truth except You; exalted are You. Indeed, I have been of the wrongdoers." (Al-Anbiyaa': 87), and Allah rescued him.

Mention in the Quran: Yuunus ﷺ is mentioned in the Quran multiple times, and a Surah was named after him. He is mentioned once as Dhun-Nun, and once as the "Man of the whale."

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Mention in the Sunnah:

"It is not right for anyone to say, 'I am better than Yuunus ibn Matta.'" (Agreed upon). The supplication of Dhun-Nun when he supplicated while in the belly of the whale: "There is no deity worthy of worship and truth except You; exalted are You. Indeed, I have been of the wrongdoers." No Muslim man supplicates with it for anything, ever, except that Allah answers him." Related by Ahmad and At-Tirmidhi.

The Fate of His People: Allah cast faith into their hearts after Yuunus ﷺ left them, so they were saved from the punishment.

13. Musa ﷺ

Name: Musa - Meaning: Rescued from the water.

Father's Name: Imraan - From the descendants of Ya'qoob, son of Ishaaq, son of Ibraheem ﷺ.

Brother's Name: Haruun, sent with him to support him and be his helper.

Servant's Name: Yuusha' bin Nuun - Became a prophet after the death of Musa and Haruun ﷺ.

Teacher's Name: Al-Khidr - It is disputed whether he was a prophet or a righteous man.

Titles: Kaleemullah (The one to whom Allah spoke directly) - "And Allah spoke to Musa with [direct] conversation." (An-Nisaa')

Wife: He married the daughter of the righteous man of Madyan, and his dowry (mahr) was serving as a shepherd for ten years.

Books: The Torah and the Scriptures - It is disputed whether they are two separate books or one book.

Location: He was born in Egypt and died in Sinai. He is currently in the sixth heaven.

Profession: He used to herd sheep, as did all the prophets.

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Foster Mother: Asiya bint Muzahim, the wife of Pharaoh, and one of the most perfect women.

Stick: He used to carry a stick that he leaned on, used to herd sheep, and for other purposes.

Religion: Islam in its general sense - "And Musa said, 'O my people, if you have believed in Allah, then rely upon Him, if you are Muslims.'" (Yuunus: 84) His followers were called Jews, either because of their saying: "Indeed, we have turned (literally: hudna) back to You," or because they are attributed to Judah (Yahuuda), the eldest son of Ya'qoob.

Qualities with which Allah Described Him:

- "A man of dark complexion, tall, with curly hair, as if he were from the men of Shanu'a." (Agreed upon)
- "Indeed, the best of whom you can employ is the strong and trustworthy." (Al-Qasas)
- "And when he reached maturity and was established, We gave him wisdom and knowledge." (Al-Qasas: 14)
- "And he was, in the sight of Allah, distinguished." (Al-Ahzab)
- Hasan al-Basri said: "Praise be to Allah, he was one whose supplications were answered by Allah."
- "One of the resolute ones."
- "And I have chosen you for Myself." (Taha)
- "May Allah have mercy on Musa, he was harmed more than this, yet he was patient." (Agreed upon)
- "Indeed, Musa, while he was addressing his people one day, said to them: 'Is there anyone on earth more knowledgeable than me?'" Narrated by Ahmad.
- "My Lord, expand for me my breast [with assurance]." (Taha)
- Chivalry, masculinity, initiative to serve others, fulfilling promises, supporting the oppressed, humility, eagerness to seek knowledge, strength of argument, resorting to Allah, anger for His sake, quick repentance to Allah, quick decision-making, feeling the weight of responsibility, asceticism in worldly matters, acceptance of advice, and modesty....

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His Miracles:

I. Before leaving Egypt (including the nine signs):

- "So he threw his staff, and it was a clear serpent." (Al-A'raaf: 107)
- "And he drew out his hand, and it was white [with leprosy] for the observers." (Al-A'raaf: 108)
- "And untie the knot from my tongue That they may understand my speech." (Taha)
- "Strike the sea with your staff," and it split. (Ash-Shu'ara': 63)
- "So We sent upon them the flood and the locusts and the lice and the frogs and the blood as distinct signs." (Al-A'raaf: 133)

(b) After leaving Egypt:

- "Strike the rock with your staff."
- "So We said, "Strike them with some of it.""
- "And We shaded you with clouds and sent down to you manna (i.e., good provision, or honey-like) and quails."

Mention in the Quran: Mentioned 136 times in 34 Surahs. Most mentioned in Al-A'raf (21 times), Al-Qasas (18 times), and Taha (17 times). Frequently mentioned in conjunction with supplications (du'a) such as: "My Lord, expand for me my breast," "My Lord, indeed I am, for whatever good You would send down to me, in need," "My Lord, save me from the wrongdoing people," "My Lord, forgive me and my brother."

Specific Information:

- Musa ﷺ was sent to two groups: the Coptic people with Pharaoh, and the Children of Isra'eel after the demise of Pharaoh.
- He is the last of the prophets whose people were destroyed as a nation. "And We gave Musa the Scripture after We had destroyed the former generations." (Al-Qasas: 43) From the Unique Characteristics of His Ummah (Community):
- His ummah is the largest in terms of followers after our Prophet's ﷺ ummah. The Prophet ﷺ said: "I was shown a great multitude,

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so I said: 'Is this my ummah?' It was said: 'This is Musa and his people.'" (Agreed upon)

Note: View of Ibn al-Qayyim on Those Who Opposed Musa ﷺ and from the Jews: The ummah whom have the anger [of Allah upon them] are the Jewish people; they are deceitful, liars, treacherous, conniving, and killers of prophets, indulging in usury and bribery, hateful in nature, lack of respect, furthest from mercy, closest to hardship, their norm is animosity and vengefulness, they are the home of magic, evil plotting and trickery, and they do not see sanctity to anybody opposing them, whether people or prophets, and they don't give peace or security to those who interact or live with them. Rather, the most intelligent among them is the most deceitful, and a truly honest Jew is rare, and not really a Jew. They are the most close-chested of creation, darkest of homes, foulest in character, their greeting is a curse, their company is ill-omened, their motto is wrath, and their inner feeling is hatred. (Hidaayat Al-Hayaara, p. 8)

14. Haaroon ﷺ

Father: He is the son of Imran, and he is the elder brother of Musa ﷺ.

His People: Allah sent him in support of his brother Musa in response to Musa's request. They were two messengers, one sent to Pharaoh and his Coptic people, and the other to the Children of Isra'eel.

Qualities with which Allah Described Him:

- "Appoint for me a helper from my family." (Taha: 29) "We will strengthen your arm through your brother." (Al-Qasas)
- "That we may exalt You much, and remember You often." (Taha: 33-34)
- "And Haaroon, my brother - he is more eloquent in speech than me." (Al-Qasas)
- "And We will grant you both power, so they will not reach you." (Al-Qasas: 35)

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- "And We had certainly given Musa and Haaroona the Criterion and a light and a reminder for the righteous." (Al-Anbiyaa': 48)
- "And We had already conferred favor upon Musa and Haaroona. And We delivered them and their people from the great distress. And We helped them, and they became the predominant. And We gave them the clear Scripture. And We guided them to the straight path. And We left for them among later generations: Peace upon Musa and Haaroona. Indeed, thus do We reward the doers of good. Indeed, they were of Our believing servants." (As-Saaffaat: 120-121)

Mention in the Quran: Haaroona ﷺ is mentioned in the Quran 20 times, and he is mentioned before Musa in one instance: "They said, 'We have believed in the Lord of Haaroona and Musa.'" (Taha: 70)

Death: Haaroona died before Musa, and it was during the time of wandering (in the desert). It is said that the Children of Isra'eel accused Musa of killing his brother!

The Reason for the Frequent Repetition of Musa's Story in the Quran: The reason for the frequent repetition of Musa's story in the Quran is the strength of the arguments, the abundance of miracles, and the intense arrogance and tyranny of Pharaoh. As-Si'di said: "The Almighty often combines between the prophethood of Muhammad ﷺ and the prophethood of Musa ﷺ, and between their two Books and their two Shari'ahs; because their two Books are the best of books, and their two Shari'ahs are the most complete of the Shari'ahs, and their two prophethoods are the highest of prophethoods, and their followers are the most numerous of the believers," just as his ummah is still existing, unlike those before them.

15. Most Famous Prophets between

I. Yuusha' ibn Nuun ﷺ

Name: Yusha' ibn Nun, from the descendants of Yusuf ﷺ.

His People: He prophesied after the death of Musa ﷺ and was sent to the Children of Isra'eel.

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Signs: "The sun was not held back from any man except for Yusha' during the nights he marched towards Jerusalem." Narrated by Ahmad.

Mention in the Quran: Mentioned in the Quran without explicitly naming him: "And [mention] when Musa said to his servant..." (Al-Kahf: 60)

Summary of His Story: Musa prepared the Children of Isra'eel to fight the giants when the period of wandering came to an end. He appointed a leader from each tribe—meaning an emir. Then Musa died before that. When the wandering period ended, Yusha' led the Children of Isra'eel and conquered Jerusalem. It is said that he lived for 27 years after Musa and then Allah took his soul.

II. Al-Khidr ﷺ

Name and Prophethood: There is much disagreement about his name, lineage, and time period. Some claim that he was the son of Adam himself and that he is still alive until he will deny the Dajjal (Antichrist). Nothing is authentic regarding this. There is disagreement about his prophethood, and the most correct view is that he was a prophet.

Signs:

- What was previously mentioned regarding his actions in the story with Musa.
- It is narrated in Bukhari: "He was named Al-Khidr because he sat on a 'farwa' (barren white land), and when it touched it, it turned green from the vegetation that grew."

Mention in the Quran: Mentioned in the Quran without explicitly naming him: "And they found a servant from among Our servants to whom We had given mercy from Us and taught him from Us knowledge." (Al-Kahf: 65)

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III. Hizqeel ﷺ

Name: Hizqeel, or it is said: He is the son of the old one mentioned earlier at the time of the Exodus of the Children of Isra'eel from Egypt.

Time Period: He took over the affairs of the Children of Isra'eel after Musa, then Yusha' ibn Nun, then Kaalib ibn Yufanna, the husband of Musa's sister, then after him, Hizqeel.

Summary of his Story: His sign is mentioned in the Quran, but his name is not explicitly mentioned: "Have you not considered those who went forth from their homes in thousands, fearing death [through plague]? Allah said to them, "Die [so, they all died]," then [Hizqeel passed by them, so, he made dua that they are revived, so] He (i.e., Allah) revived them. Indeed, Allah is full of bounty for mankind, but most of mankind are ungrateful." (Al-Baqarah: 243)

IV. Ilyas ﷺ

Name: Ilyas ibn Yasin, from the descendants of Haaron, and it is said that he is the brother of Al-Khidr.

His People: Allah sent him after Hizqeel ﷺ to the Children of Isra'eel in Baalbek in western Damascus, and they worshipped an idol called Baal. "He said to his people, 'Do you not fear Allah? Do you call upon Baal and abandon the Best of Creators?'" (As-Saaffaat: 124-125)

Qualities with which Allah Described him:

- "And We left for him among later generations [good mention]." (As-Saaffaat: 129)
- "Peace upon Ilyas." (As-Saaffaat: 130)
- "Indeed, thus do We reward the doers of good. Indeed, he was of Our believing servants." (As-Saaffaat: 131-132)

Mention in the Quran: Ilyas is mentioned in the Quran twice in a single context in Surah As-Saffat and is not mentioned elsewhere.

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Death: When Ilyas called his people to Allah, they denied him and wanted to kill him. And Allah knows best what happened after that, as there are many different opinions about it.

V. Al-Yasa' ﷺ

Name: It is said: He is the cousin of Ilyas, and it is said: His name is Asbaat, and he is from the descendants of Yusuf ﷺ.

Time Period: Allah sent him to the Children of Isra'eel after Ilyas ﷺ.

Qualities with which Allah Described him: "And mention Isma'eel and Al-Yasa' and Dhul-Kifl, and all are among the best." (Saad: 48)

Mention in the Quran: Al-Yasa' ﷺ is mentioned in the Quran twice.

Summary of his Story: During his time, the Children of Isra'eel lost the Ark of the Covenant, which they used to carry with them in battles and were victorious by its blessing. After Al-Yasa' ﷺ, they remained like sheep without a shepherd until Shamweel ﷺ came to them.

16. Shamweel ﷺ and Dawuud ﷺ

I. Shamweel ﷺ

Name: Shamweel - or Samweel - ibn Bala, and it is said: Ashmaweel, and its meaning in Hebrew is: "Allah heard my supplication."

His People: Allah sent him to the Children of Isra'eel to unite them.

Mention in the Quran: He is mentioned in the Quran without being explicitly named: "Have you not considered the assembly of the Children of Isra'eel after Musa, when they said to a prophet of them." (Al-Baqarah: 246)

II. Dawuud ﷺ

Name: Dawuud ibn Eeshaa, from the descendants of Judah, son of Ya'qoob.

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His People: Allah sent him to the Children of Isra'eel after Shamweel.

His Book: Allah revealed the Zabur to him, and it was revealed in parts, gradually, just as the Quran was revealed.

Qualities with which Allah Described Him:

- "And We gave him the kingdom and wisdom and taught him from what We willed." (Al-Baqarah)
- "Praise be to Allah, who has preferred us over many of His believing worshippers." (An-Naml: 15)
- "And Dawuud, possessor of strength, indeed, he was one who repeatedly turned [to Allah]." (Saad: 17)
- "And We strengthened his kingdom and gave him wisdom and discernment in speech." (Saad)
- "And indeed, he has near access to Us and a good place of return." (Saad: 25)
- "O Dawuud, indeed We have made you a successor upon the earth." (Saad: 26)
- "The most beloved prayer to Allah is the prayer of Dawuud, and the most beloved fast to Allah is the fast of Dawuud. He would sleep half the night, stand in prayer for a third of it, and then sleep for a sixth of it. He would fast one day and break his fast the next." (Agreed upon)

Mention in the Quran: Dawud ﷺ is mentioned in the Quran 16 times.

Signs:

- "And We subjected the mountains to glorify [Us] with Dawuud and the birds." (Al-Anbiyaa': 79)
- "And We softened for him the iron, [Commanding him], "Make you perfect coats of mail, and balance well the rings of chain armour'" (Saba': 10-11) He would twist the iron with his hands as he wished.
- He had a beautiful voice when reciting the Zabur, and no ears have heard anything like it. The Prophet ﷺ said to the companion Abu Musa: "You have been given a 'mizmar' (literally a wind instrument; a flute, referring to his melodious

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voice) from the 'mazamir' (plural of mizmar) of Dawuud ﷺ." (Agreed upon)

Death: It is authentically reported that Dawuud lived for one hundred years, then the angel of death came to him and seized his soul, and his son Sulayman buried him.

17. Sulaymaan ﷺ

Name: Sulayman ibn Dawud, from the descendants of Judah, son of Ya'qoob.

Time Period: Allah sent him after Dawud, and he inherited prophethood and kingship from him.

His People: Allah sent him to the Children of Isra'eel, and it appears that he was also sent to other nations, as in his story with the people of Saba, who were not from the Children of Isra'eel.

Qualities with which Allah Described Him:

- "So, We gave understanding of it to Sulayman, and to each We gave wisdom and knowledge." (Al-Anbiya': 79)
- "Praise be to Allah, who has preferred us over many of His believing worshippers." (An-Naml: 15)
- "My Lord, enable me to be grateful for Your favor which You have bestowed upon me and upon my parents and to do righteous work that pleases You and admit me by Your mercy among Your righteous worshippers." (An-Naml: 19)
- "What an excellent servant! Indeed, he was frequently turning [to Allah]." (Saqqd)

Mention in the Quran: Sulayman ﷺ is mentioned in the Quran 17 times.

Signs:

- The carpet, made of wood, upon which he would carry all that he needed of the affairs of his kingdom and his army. Then he would order the wind, and it would carry it to

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wherever he willed. "And to Sulayman [We subjected] the wind – blowing forcefully – proceeding by his command wherever he willed." (Al-Anbiyaa': 81)

- Control over the devils; "And [also] the devils [of jinn] - every builder and diver." (Saad: 37)
- "And We caused a spring of liquid copper to flow for him." (Saba': 12)
- "And he said, 'O people, we have been taught the language of birds, and we have been given from all things.'" (An-Naml)
- So [Sulayman] smiled, amused at her (i.e., the ant's) speech" (An-Naml)
- "And we were given from all things," (An-Naml: 16) meaning: from what kings need.
- "And when We decreed for him death, nothing indicated his death to them (i.e., the jinn) except a creature of the earth eating his staff." (Saba': 14)

18. Zakariyya ﷺ and Yahya ﷺ

I. Zakariyya ﷺ

Name: Zakariyya - or Zakariyyaa' - ibn Barkhiya, from the descendants of Sulayman ﷺ.

Time Period: He lived after Sulayman ﷺ by a period of time.

His People: Allah sent him to the Children of Isra'eel.

Profession: "Zakariyya was a carpenter." Narrated by Muslim.

His Family: He is the father of Yahya ﷺ, and his wife is the sister of Maryam bint Imran, the mother of 'Eesa ﷺ. Zakariyya ﷺ was the caretaker of Maryam when she was young.

Qualities with which Allah Described Him:

- "...His worshipper, Zakariyya." (Maryam: 2)
- "...the one whose supplication is answered." (Al-Anbiyaa': 89)

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- "Indeed, they used to hasten to good deeds and supplicate to Us in hope and in fear, and they were for Us humbly submissive." (Al-Anbiyaa': 90)

Mention in the Quran: Zakariyya ﷺ is mentioned in the Quran 7 times.

Signs:

- That he was granted a son in his old age, and his wife was barren. "And my wife has been barren, and I have reached extreme old age." (Maryam: 8)
- He asked for a sign by which he would know the occurrence of what he was given good tidings of. [Allah] said, "Your sign is that you will not speak to the people for three nights." So, his tongue was restrained.

Death: It is disputed whether he died a natural death, or that he fled from his people and entered in a tree thereafter they sawed him in half.

II. Yahya ﷺ

Name: Yahya ibn Zakariyya, from the descendants of Sulayman ibn Dawud.

Relationship with 'Eesa:

- "Then I saw two maternal cousins, 'Eesa bin Maryam and Yahya bin Zakariya, may the prayers of Allah be upon them both." Agreed upon.
- Their descriptions are similar as mentioned in the verses of Surah Maryam.
- Allah made the story of Yahya, who was born in old age and barrenness, contrary to what people are accustomed to, a prelude to the story of 'Eesa, who was born without a father.

Time Period: He was sent to the Children of Isra'eel after Zakariyya, and he lived during the time of 'Eesa.

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Qualities with which Allah Described Him:

- "...believing in a word from Allah..." (Aal Imran: 39)
- "...and a leader [in knowledge and worship] and chaste [he will not get to have children, or that he is distanced away from what leads to it; intercourse] and a prophet from among the righteous." (Aal Imran: 39)
- No one was named with his name before him, and no one will equal him in virtue except who is excluded.
- "And We granted him wisdom while yet a boy." (Maryam: 12)
- "And affection (he is compassionate) from Us and purity (purified from sins and disobedience), and he was fearing [of Allah] And dutiful to his parents. And peace upon him the day he was born and the day he dies and the day he is raised alive." (Maryam)

Mention in the Quran: Yahya ﷺ is mentioned in the Quran 5 times.

Signs: His Wisdom as a Child; he was given wisdom while still a boy, and he understood the Torah and acted accordingly. Ibn al-Mubarak said: "The children said to Yahya ibn Zakariyya, 'Let's go play.' He said, 'We were not created for play.'"

Death: It is reported by several companions that Yahya ﷺ was killed.

19. 'Eesa ﷺ, the Word of Allah

Name: 'Eesa, and he is the Messiah (Al Maseeh, i.e., the Christ) who heals the leper and the blind, so, they are healed by the permission of Allah. As for the false messiah, al-Dajjal, his eye is wiped away, meaning he is one-eyed.

Lineage: His lineage is related to his mother, Maryam, the daughter of Imran, because he has no father, and in that is a sign for him. And Maryam is among the few women who reached perfection, as mentioned in Bukhari and Muslim.

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Titles:

- The Spirit of Allah: meaning a spirit that Allah created and attributed it to Himself as an honor.
- The Word of Allah: because Allah created him by His Word (i.e., Command), when He said, "Be," and he was.

Book: He was sent with the Injeel confirming what was [Revealed] in the Tawrah.

Creation: He was created by the Command of Allah, and Allah likened creating him to the creation of Adam; as he was created by His Command, "Be," and he was. He was strong in build, of medium height, broad-chested, his hair was curly and long, falling on his shoulders, his skin was tinged with redness, and the most similar person to him was the companion called 'Urwa ibn Mas'uud ath-Thaqafi.

Qualities with which Allah Described Him:

- One of the Messengers of firm resolve, and the last prophet of the Children of Isra'eel.
- In the hadeeth of the intercession, every prophet excuses himself from it and mentions a sin except 'Eesa ﷺ; he says: "Go to other than me, go to Muhammad ﷺ." Agreed upon.
- "And We gave 'Eesa, the son of Maryam, clear proofs and supported him with the Holy Spirit." (Al-Baqarah: 87).
- "Distinguished in this world and the Hereafter and among those nearest [to Allah]." (Aal Imran: 45).
- "He said, "I have come to you with the wisdom..." (Az-Zukhruf: 63).
- "The Messiah will never disdain to be a worshipper of Allah..." (An-Nisaa': 172).
- "And We made the son of Maryam and his mother a sign..." (Al-Mu'minun: 50).

His People: He was sent to the Children of Isra'eel, and he came to them with Islam in its general concept, which is: (submission to Allah alone), and it is the religion of all the prophets.

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Signs:

- "And he will speak to the people in the cradle..." [Aal Imran: 46].
- "Indeed, I have come to you with a sign from your Lord. I create for you from clay [something] like the form of a bird, then I breathe into it, and it becomes a bird by permission of Allah..."
- "And I cure the blind and the leper..."
- "And I give life to the dead - by permission of Allah..."
- "And I inform you of what you eat and what you store in your houses..."
- "But they did not kill him, nor did they crucify him; rather, Allah raised him up to Himself..." [An-Nisaa': 158].
- "And there is none from the People of the Scripture but that he will surely believe in him before his death. And on the Day of Resurrection he will be a witness against them." [An-Nisaa': 159].
- "O Allah, our Lord, send down to us a table" [Al-Ma'idah: 114].

Mention in the Quran: He is mentioned by his name "Eesa" 25 times, and by the term "Eesa, son of Maryam", 16 times, and by the term "son of Maryam" 17 times, and by the term "Messiah" alone 3 times.

Mention in the Sunnah:

- "I am the closest of people to the son of Maryam, and the prophets are brothers from the same father, and there is no prophet between me and him." Agreed upon.
- "There is no one born from the children of Adam, but Satan touches him when he is born, so, he cries out from the touch of Satan, except Maryam and her son." Agreed upon.
- "The Hour will not be established until the son of Maryam descends among you as a just ruler; he will break the cross, kill the swine, and establish the jizya, and wealth will overflow so that no one will accept it." Agreed upon.

His Death: He did not die; rather, Allah raised him to Himself, and he will return at the end of time, and he will kill the Dajjal (Antichrist),

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and the swine, and he will break the cross, and he will abolish the jizya, and he will rule with justice, then he will die, and the Muslims will pray over him, and they will bury him.

Refutation of Christian Claims about 'Eesa ﷺ:

- They claim that 'Eesa is the son of Allah, and this is a grave and monstrous statement. Allah said (meaning): "And they say, "The Most Merciful has taken a son." You have come with a thing most awful. The heavens almost rupture therefrom and the earth splits open and the mountains collapse in destruction. That they attribute to the Most Merciful a son. And it is not befitting for the Most Merciful to take a son. There is none in the heavens and the earth but that he comes to the Most Merciful as a servant." [Maryam: 88-93].
- They claim that 'Eesa is Allah, but he is only a human being, and he is the worshipper of Allah and His messenger. And whoever believes that he is Allah has disbelieved. "They have certainly disbelieved who say, 'Allah is the Messiah, the son of Mary.'" [Al-Ma'idah: 17].
- They claim that Allah is the third of three [in a Trinity], and whoever says that is a disbeliever. " Surely, disbelievers are those who said, 'Allah is the third of the three [in a Trinity].'" [Al-Ma'idah: 73]. The Messiah, the son of Maryam, was a human being, born from a mother, he eats and drinks, and he stands and sleeps, and he feels pain and cries. And Allah is exalted and far removed from that. So, how can he be a god? Rather, he is the worshipper of Allah and His messenger. "The Messiah, the son of Maryam, was but a messenger; other messengers had passed on before him. And his mother was a supporter of truth. They both used to eat food. Look how We make clear to them the signs; then look how they are deluded." [Al-Ma'idah: 75]. The factors that widen the gap between Muslims and Christians are many, and the doctrinal differences between us and them do not allow for compromised closeness, unless they abandon what they are in of disbelief and misguidance, and join the ranks of the people of Tawheed (i.e., the Muslims)

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to only one worshipped Lord, testifying that the Prophet Muhammad ﷺ and his message, and believing only in the humane nature of 'Eesa; he is only a human being.

From the other errors of the Christians:

- Their stance on the Jews and Muslims: The Jews deny 'Eesa and claim that they crucified and killed him, and they accuse his mother of adultery! Yet the Christians ally with them and support them, and they are hostile to the Muslims who venerate 'Eesa and his mother.
- Their distortion of the Injeel: Distortion of the wording by changing or adding, and distortion of meaning by attributing falsehood and evil to Allah and His Religion.
- Their disbelief in the prophethood of Muhammad ﷺ, even though it is mentioned in the Old and New Testaments.
- Their belief of the alleged authenticity of the Tawrah which has gotten corrupt, in which there is insult and belittlement of Allah, and abuse of the prophets, and other things that make it clear how heinous their disbelief is.
- Their description of the prophets with shortcomings.

Important points to use when debating with Christians:

- The authority of the gospels that are in the hands of Christians today; all of them were written after the ascension of 'Eesa by a long time, and they are not the Revealed Gospel (i.e., Injeel) that Allah revealed to 'Eesa, and it is not even correct to attribute the four gospels to those who are claimed to have written them!
- The apparent contradiction, the clear difference, and the obvious errors in these gospels. "And if it were from other than Allah, they would have found in it much contradiction." [An-Nisaa': 82].
- What these gospels contain of attributing grave matters to Allah and to His prophets.
- What these gospels still contain – despite their distortion – of the prophecies of the Prophet Muhammad ﷺ.

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- The severe contradiction and error in the story of the crucifixion, and in the explanation of the doctrine of the Trinity.
- Studying the history of the Christian councils, and how some of them contradicted each other, and how some of them even declared others as kuffaar.

20. The Last of the Messengers; Muḥammad ﷺ

His lineage: He is Muhammad ﷺ, son of Abdullah, son of Abdul-Muttalib, son of Hashim, son of Abd Manaf, son of Qusai, son of Kilab, son of Murrah, son of Ka'b, son of Lu'ayy, son of Ghalib, son of Fihr, son of Malik, son of Al-Nadr, son of Kinanah, son of Khuzaimah, son of Mudrikah, son of Ilyas, son of Mudar, son of Nizar, son of Ma'ad, son of Adnan. And Adnan is from the descendants of Ismail, the sacrifice of Ibraheem, the friend of Allah. He is the best of all people on earth in terms of lineage absolutely. In the Hadeeth, it is mentioned that Heraclius, the king of Rome, said to Abu Sufyan: "I asked you about his lineage, and you mentioned that he is of noble descent among you. This is how the messengers are sent; they are sent from the noblest lineage of their people." Agreed upon.

Allah Choosing him: The Prophet ﷺ said: "Indeed, Allah chose Kinanah from the descendants of Ismail, and He chose Quraysh from Kinanah, and He chose Banu Hashim from Quraysh, and He chose me from Banu Hashim." Narrated by Muslim.

His names: All of his names are attributes and not merely identifiers that simply provide definition. Rather, they are names derived from his inherent qualities that necessitate praise and perfection for him. He is the servant of Allah; because he has perfected the ranks of worship. Among them are:

- **Muḥammad:** It is his most famous name, and he is named by it in the Torah explicitly. Its meaning is: (the one with many praiseworthy qualities).
- **Aḥmad:** Meaning: the most praiseworthy of creation to Allah. And the people of heaven and earth and the people of this

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world and the hereafter praise him due to his numerous virtues. It is the name that the Messiah called him by.

- **Al-Mutawakkil:** He was named so because he relied on Allah in establishing the religion with a reliance in which no one else partnered with him.
- **Al-Maahī** (The Eraser): The one by whom Allah erases disbelief, and disbelief has not been erased by anyone as it has been erased by him.
- **Al-Ḥaashir** (The Gatherer): The one who will gather people on his feet, as if he was sent to gather people.
- **Al-'Aqib** (The Successor): The one after whom there is no prophet, so he is like the seal.
- **Al-Muqaffi** (The Follower): The one who followed the footsteps of those who came before him, so Allah followed his footsteps with those who preceded him from the messengers.
- **Nabi Al-Tawbah** (The Prophet of Repentance): The one by whom Allah opened the door of repentance to the people of the earth, so they repented with a repentance that they did not achieve the like of before him, and he was the most of people in seeking forgiveness and repentance.
- **Nabi Al-Malḥamah** (The Prophet of Battles): The one who was sent with the struggle against the enemies of Allah, and no prophet and his nation ever fought as the Messenger of Allah Muhammad ﷺ and his nation fought, and the great battles that occurred, the like of which has not been known before.
- **Nabi Al-Raḥmah** (The Prophet of Mercy): The one whom Allah sent as a mercy to the worlds, so he had mercy on all the people of the earth. As for the believers, they attained the fullest share of mercy, and as for the disbelievers, the People of the Scripture among them lived under his shadow, and under his covenant and pledge.
- **Al-Faatiḥ** (The Opener): The one by whom Allah opened the door of guidance after it was closed, and opened with him the blind eyes, and the deaf ears, and the enveloped hearts, and Allah opened with him the regions of the disbelievers, and

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opened with him the doors of Paradise, and opened with him the paths of beneficial knowledge and righteous deeds.

- **Al-Ameen** (The Trustworthy): He is the most truthful of all people with this name, for he is the trustee of Allah over His revelation and His religion, and he is the trustworthy one of those in heaven, and the trustworthy one of those on earth; rather, the disbelievers of Quraysh called him Al-Amin before he was sent as a messenger.
- **Al-Basheer**: The one who brings good tidings to those who obey him of reward, and the warner of punishment to those who disobey him.
- **Master of the children of Adam**: He said: "I am the master of the children of Adam on the Day of Resurrection, and I am not boasting." Narrated by Al-Tirmidhi and Ibn Majah.
- **As-Siraj Al-Muneer**: The one who lights up without burning, unlike Al-Wahhaaj, which has a kind of burning.

His description:

- His most complete description is what he described himself with, he said: I am Muhammad, the servant of Allah and His Messenger, I do not like you to raise me above the status that Allah has given me. Narrated by Ahmad.
- He was the best of people in character and morals, {And indeed, you are of a great moral character [Al-Qalam], Muslim narrated on the authority of Aisha that she said: "The character of the Prophet of Allah ﷺ was the Quran," He acted upon it and stopped at its limits; he was pleased with what pleased it and displeased with what displeased it.
- He is the Khaleel (i.e., the close friend of Allah), he said: Allah has taken me as a Khaleel just as He took Ibraheem as a Khaleel." Narrated by Muslim.
- His body: Narrated by Muslim from Anas: "The Messenger of Allah ﷺ was of radiant complexion, meaning white and well-proportioned. His sweat was like pearls. When he walked, he leaned forward slightly. I never touched any silk brocade or soft silk that was softer than the hand of the Messenger of Allah

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ﷺ. I never smelled any musk or amber that was more fragrant than the scent of the Messenger of Allah ﷺ." Al-Bara' ibn Azib said: "The Prophet ﷺ was of medium height, broad-shouldered. His hair reached his earlobes. I saw him in a red garment, and I have never seen anything more beautiful than him." Agreed upon.

- His face: Ka'b ibn Malik said: "When I greeted the Messenger of Allah ﷺ, his face shone with joy. When the Messenger of Allah ﷺ was pleased, his face would light up as if it were a piece of the moon, and we recognized that in him." Agreed upon. According to Bukhari, from Al-Bara' his face was round like the moon.
- His hair: Narrated by Bukhari from Anas: "The Prophet ﷺ had large hands, and I have not seen anyone like him since. The Prophet's ﷺ hair was wavy, neither curly nor straight."
- His mouth and eyes: Narrated by Muslim from Jabir ibn Samurah: "The Messenger of Allah ﷺ had a wide mouth, meaning large. His eyes were ashkal, meaning there was redness in the white of his eyes. He had thin heels," meaning little flesh on his heels.
- His sweat: Narrated by Muslim from Anas: "The Prophet ﷺ entered upon us and said," meaning, he took a midday nap with us, then he sweated, and my mother brought a bottle and began to collect the sweat in it. The Prophet ﷺ woke up and said, "O Umm Sulaim, what are you doing?" She said, "This is your sweat, we put it in our perfume, and it is among the best of perfumes."
- His Seal of Prophethood: He had the Seal of Prophethood between his shoulders, a prominent feature on his body, like a mole. Muslim narrated from Jabir ibn Samurah who said: "I saw the Seal at his shoulder, it was like a dove's egg, resembling his body."
- His Companions' Reverence for Him: Muslim narrated from Amr ibn al-Aas who said: "No one was more beloved to me than the Messenger of Allah ﷺ, nor more esteemed in my eyes. Yet, I could not bear to look at him directly out of

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reverence for him. If I were asked to describe him, I would not be able to, as I could not fill my eyes with him." In Bukhari, it is mentioned that Urwah ibn Mas'ud al-Thaqafi, describing him to the Quraysh on the day of Hudaibiyyah, said: "By Allah, if I had seen a king honoring his companions, I would have seen Muhammad ﷺ's companions honoring him more. By Allah, if he spat, it would fall into the hand of one of them, who would then rub it on his face and skin. If he commanded them, they would rush to carry out his command. When he performed ablution, they would almost fight over the leftover water. When he spoke, they would lower their voices in his presence, and they would not stare at him out of reverence."

- His Humility before Allah: Ahmad and Abu Dawood narrated from Abdullah ibn al-Shikhkhir who said: We said: "You are our master." He said: "The Master is Allah." We said: "And the most virtuous of us, and the tallest of us in stature." He said: "Say what you will, or some of what you will, and do not let Satan tempt you."
- His Courage: Ali said: "When the battle raged, we would take refuge behind the Messenger of Allah ﷺ, and no one was closer to the enemy than him." Narrated by Ahmad and al-Hakim.
- His fear of Allah: Bukhari narrated from Anas ibn Malik that the Prophet ﷺ said: "By Allah, I am the most fearful of Allah among you, and the most pious of you towards Him."
- His Conduct at Home: He said: "The best of you are those who are best to their families, and I am the best of you to my family." Narrated by Abu Dawood and al-Tirmidhi.
- His modesty: Abu Saeed Al-Khudri said: "The Messenger of Allah ﷺ was more modest than a virgin in her seclusion. If he saw something he disliked, we would recognize it in his face." Agreed upon.
- His flexible ease: Aisha said: "The Prophet ﷺ was never given a choice between two things, but he would choose the easier of the two, as long as it was not a sin. If it was a sin, he would be the furthest of all people from it." Agreed upon.

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- His lack of revenge for himself: The continuation of the previous Hadeeth: "And by Allah, he never took revenge for himself in any matter brought to him, until the sacred limits of Allah were violated, then he would take revenge for Allah."
- His lack of criticizing food: Narrated by Muslim from Abu Hurairah: "The Messenger of Allah ﷺ never criticized food. If he desired it, he ate it, and if he disliked it, he left it."
- His acceptance of gifts: Narrated by Al-Bukhari from Aisha : "The Messenger of Allah ﷺ would accept gifts and reciprocate them."
- His refusal of charity for his family: The two Sheikhs (Al-Bukhari and Muslim) narrated from Abu Hurairah that he said: "The family of Muhammad ﷺ does not eat from the Sadaqah (charity)."
- His humility: Uqba bin Amer said: "A man came to the Prophet ﷺ and spoke to him, and his limbs began to tremble. The Prophet ﷺ said to him: 'Calm yourself! I am not a king. I am just the son of a woman who ate dried meat.'" Narrated by Ibn Majah.
- His service to his family: Narrated from Al-Aswad ibn Yazid who said: I asked Aisha : "What did the Prophet ﷺ do in his house?" She said: "He used to be at the service of his family (meaning serving his family), and when the time for prayer came, he would go out to the prayer." Narrated by Al-Bukhari.
- His forbearance upon [the insults of] the ignorant: "Do you not wonder how Allah diverts the cursing and reviling of the Quraysh from me? They curse and revile Mudhammam (the dispraised one), while I am Muhammad (the praised one)." Narrated by Al-Bukhari.
- His Truthfulness: Abdullah bin Masood said: "The Messenger of Allah ﷺ, the truthful and the one who is believed, narrated to us..." Agreed upon.
- His Kindness to his servant: Anas said: "I served the Prophet ﷺ for ten years, and he never said to me, 'Ugh!' nor did he say, 'Why did you do that?' or 'Why didn't you do that?'" Agreed upon.

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- His lack of distinction ﷺ from his companions, and his Generosity and Openheartedness: Narrated by Al-Bukhari from Anas: "While we were sitting in the Masjid, a man came riding a camel and made it kneel down in the Masjid, then tied it and said, 'Which of you is Muhammad?' The Messenger of Allah ﷺ was leaning amongst them. We said, 'This white one leaning.' The man said to him, 'O son of Abdul-Muttalib!' The Messenger of Allah ﷺ said, 'I have answered you.' The man said, 'O Muhammad, I am going to ask you a question and be harsh in my questioning, so do not be angry with me.' The Messenger of Allah ﷺ said, 'Ask whatever you like.' The man said, 'I ask you by your Lord and the Lord of those before you, has Allah sent you to all of mankind?' The Messenger of Allah ﷺ said, 'O Allah, yes.' He said, 'I ask you by Allah, has Allah commanded you to pray five prayers in the day and night?' The Messenger of Allah ﷺ said, 'O Allah, yes.' He said, 'I ask you by Allah, has Allah commanded you to fast this month of the year?' The Messenger of Allah ﷺ said, 'O Allah, yes.' He said, 'I ask you by Allah, has Allah commanded you to take this charity from our rich and distribute it among our poor?' The Messenger of Allah ﷺ said, 'O Allah, yes.' The man said, 'I believe in what you have brought, and I am the messenger of those behind me from my people, and I am Dhimmam ibn Tha'labah, the brother of Bani Sa'd ibn Bakr.'"
- His bread: Narrated by Muslim from Aisha: "Muhammad's family ﷺ did not eat their fill of barley bread for two consecutive days until the Messenger of Allah ﷺ met Allah (died)."
- His zuhd (i.e., asceticism): Narrated by Abu Dharr that the Prophet ﷺ said: "It would not please me to have gold equal to the mountain of Uhud, which would remain with me for more than three nights, and I would have one dinar of it, except for something I set aside for a debt, except that I would say about it to the servants of Allah like this, and like this, and like this." Agreed upon.

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- He does not insult: Aisha said: "The Messenger of Allah ﷺ was neither indecent in speech nor did he use bad language, nor was he noisy in the markets, and he would not return evil with evil, but he would forgive and overlook." Narrated by Ahmad and Al-Tirmidhi.
- His treatment with Women: Aisha said: "The hand of the Messenger of Allah ﷺ never touched the hand of a woman (who was not his wife)." Agreed upon.
- His Dwelling and Living: Narrated by Muslim from Umar : "I entered upon the Messenger of Allah ﷺ while he was lying on a mat. I sat down, and he drew his lower garment closer around him, and he had nothing else on. And the mat had left its mark on his side. I looked with my eyes at the storehouse of the Messenger of Allah ﷺ, and I saw a handful of barley about the size of a saa' (a measure), and about the same amount of acacia leaves in a corner of the room, and a waterskin hanging... He said: 'What makes you weep, O Ibn Al-Khattab?' I said: 'O Prophet of Allah, why should I not weep when I see you in this state, and this is your storehouse?' And there were Caesar and Kisra (i.e., Khosrow) in (possession of) fruits and rivers, while you are the Messenger of Allah ﷺ and His chosen one, and this is your storehouse?' He said: 'O Ibn Al-Khattab, are you not pleased that we have the Hereafter and they have this world?' I said: 'Yes, indeed.'"
- His Favorite Colors: His most beloved color was white, and he said: "Wear white clothes, for they are the best of your clothes, and shroud your dead in them." Narrated by Abu Dawood and Al-Tirmidhi.
- His attire: He wore whatever was available, sometimes wool, sometimes cotton, and sometimes linen. When he put on his shirt, he started with the right side.
- Moderation: Some of the Salaf said: "They disliked the clothes of fame (i.e., of excessive cost or dress of high repute or to show-off or as a status symbol or that which stands out against the norm and culture)." And Abu Dawood narrated from Ibn Umar: "Whoever wears a garment of fame, Allah will clothe

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him with a garment of humiliation on the Day of Resurrection, then it will be set ablaze with fire." Because he intended to be arrogant and proud, so, Allah punished him. And on the authority of Ibn Umar, he said: "'Whoever drags his garment out of pride, Allah will not look at him on the Day of Resurrection.'" Agreed upon.

- His Food: He would not refuse any food that was available, nor would he seek out what was not available. Whatever good food was brought near him, he would eat it, unless he disliked it, in which case he would leave it without declaring it forbidden. The two Sheikhs (Bukhari and Muslim) narrated from Abu Hurairah, who said: "The Prophet ﷺ never criticized any food. If he liked it, he ate it, and if he disliked it, he left it," just as he refrained from eating lizard when he did not customarily eat it.
- His Eating Habits: His meals were usually placed on a sufra (dining cloth) on the ground. He would eat with his three fingers, and he would not eat reclining. He would mention Allah's name at the beginning of his meal and praise Him at the end. When he finished eating, he would lick his fingers.
- His Drink: He mostly drank while sitting down, and he even forbade drinking while standing. It is permissible to drink standing only for a valid excuse that prevents one from sitting. When he drank, he would offer the drink to the person on his right, even if the person on his left was older than him.
- His way regarding marriage and social life:
 - He said: "From the things of your world that have been made dear to me are women and perfume, and the coolness of my eyes is in prayer." Narrated by Al-Nasa'i.
 - He would divide his time equally among his wives in terms of overnight stays, housing, and financial support.
 - The two Sheikhs (Bukhari and Muslim) narrated from Aisha who said: "When the Prophet ﷺ intended to go on a journey, he would draw lots among his wives, and whichever one's lot came out, he would take her with him, and he would not give anything to the others."

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- His conduct with his wives was characterized by good companionship and good character.
- He would send for Aisha's female companions from among the girls of the Ansar to play with her, and if she desired something in which there was no harm, he would agree with her.
- He would lean on her lap and recite the Quran, even when she was menstruating.
- He would instruct her (i.e., his wife) while she was menstruating to wrap herself, then he would be intimate with her.
- He would kiss her while he was fasting.
- Among his kindness and good character with his family was that he would allow them to play, and he raced Aisha on foot twice during a journey, and they playfully pushed each other as they left the house once.
- When he traveled and returned, he would not enter upon his family at night, and he forbade doing so.
- His Guidance ﷺ Regarding Sleep and Waking Up:
 - When he went to bed at night, he would say: "In Your name, O Allah, I die and I live." And every night when he went to his bed, he would cup his hands together and blow into them while reciting Surat Al-Ikhlās, Surat Al-Falaq, and Surat An-Nas. Then he would wipe them over as much of his body as he could, starting with his head and face and the front part of his body, doing that three times. Narrated by Al-Bukhari. And when he wanted to go to sleep, he would place his right hand under his cheek and then say: "O Allah, protect me from Your punishment on the Day You resurrect Your servants," three times. Narrated by the Compilers of Sunan. And according to Al-Bukhari: When he woke up from his sleep, he would say: "Praise be to Allah who has given us life after taking it from us, and to Him is the resurrection," then he would clean his teeth with a miswak.

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- He would sleep at the beginning of the night and perform qiyam ul-layl (i.e., extra voluntary night prayers) at the end of it, and sometimes he would stay awake at the beginning of the night for the sake of the Muslims' interests and matters.
- His eyes would sleep, but his heart would not sleep.
- When he slept, they would not wake him up until he was the one who woke up.
- His sleep was the most balanced sleep (the first half of the night and the last sixth of it), and it is the most beneficial kind of sleep.
- His relations:
 - He would joke, but he would only speak the truth in his jokes.
 - He could use euphemisms or indirect speech, but he would only speak the truth in them.
 - He would advise and seek advice.
 - He would visit the sick, attend funerals, accept invitations, and assist widows, the poor, and the weak in their needs.
 - He listened to poetry praising him and rewarded the poet. He did not excessively praise people. As for praise by others, most of it are lies.
 - He mended his own sandals, patched his own clothes, lifted his bucket, milked his sheep, cleaned his clothes, served his family and himself, and carried bricks with them in building the Masjid.
 - He sometimes tied a stone to his stomach due to hunger, and sometimes he was filled.
 - He hosted guests and was hosted.
 - He had cupping done in the middle of his head, on the back of his foot, on the two jugular veins, and on the back of the neck.
 - He sought medical treatment and cauterized but not on himself, and he performed Ruqyah, but did not ask for it

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to be done for him. He protected the sick from what would harm them.

- He was the best of people in his dealings. If he borrowed something, he would return it in better condition.
- His Guidance ﷺ in his Walking:
 - He walked faster than anyone else, and his walk was the most beautiful and serene.
 - He walked faster than his companions, and they struggled to keep up with him.
 - He would walk barefoot and wearing sandals.
 - The companions would walk in front of him, while he would walk behind them.
 - He would walk with his companions individually and in groups.
- His Guidance ﷺ in Dhikr; Remembrance of Allah:
 - He was the most perfect of people in the remembrance of Allah. In fact, all his speech was in the remembrance of Allah.
 - He would remember Allah when he woke up from sleep, when he began prayer, when he left his house, when he entered the Masjid, in the morning and evening, when putting on clothes, when entering or leaving the house, when entering the toilet, before and after wudu (i.e., ablution), when he heard the Adhan, when seeing the new moon, before and after eating, and when sneezing.
- Sunan Al-Fitra and its Related Matters:
 - Number of the Sunan: Narrated by Muslim from the Prophet ﷺ: "Ten are from the Fitra (natural disposition): trimming the mustache, letting the beard grow, using the miswak (tooth stick), rinsing the nose with water, trimming the nails, washing the finger joints, plucking the armpit hair, shaving the pubic hair, and washing the private parts." The narrator forgot the tenth.
 - Right-Hand Preference: He ﷺ liked to start with the right side in his sandal wearing, combing his hair, purification, putting on clothes, giving, and taking. His right hand was

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for his food, drink, and purification, and his left hand was for using the toilet and other actions of removing dirt.

- Shaving the head: His guidance ﷺ regarding shaving the head was to either leave all of it or shave all of it.
- Miswak or Siwak: He ﷺ loved the miswak and used it while fasting and not fasting. He used it when waking up from sleep, when performing ablution, when praying, and when entering the house. He used the Arak wood.
- Perfume: He ﷺ used a lot of perfume and loved it.
- Mustache and Beard: He ﷺ said: "Do the opposite of the Mushrikin; let the beards grow and trim the mustaches." Agreed upon.
- Timing: Narrated by Muslim from Anas: "He ﷺ set a time limit for us regarding trimming the mustache, clipping the nails... that we should not leave that for more than forty nights."
- His Speech ﷺ: Aisha said: "The Messenger of Allah ﷺ did not speak rapidly like you do, but he spoke with clear, distinct words that could be easily memorized by anyone who sat with him." Narrated by Ahmad and Al-Tirmidhi. He would often repeat his words three times so that they could be understood, and when he greeted someone, he would greet them three times. He did not speak unnecessarily, and he spoke concisely and comprehensively. He did not speak about things that did not concern him, and he only spoke about things for which he hoped to be rewarded. He was neither foul-mouthed nor did he engage in abusive language, nor was he loud-voiced. Laughter: His laughter was mostly a smile, and the most he would laugh was that his molar teeth would show.
- Crying: He would not cry with a loud wail or raise his voice, but his eyes would tear up until they overflowed, and a sound like a sigh would be heard from his chest. His crying was sometimes out of mercy for the deceased, sometimes out of fear for his Ummah and compassion for them, sometimes out of fear of Allah, and sometimes when he heard the Quran.

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- Sermons: He delivered sermons on the ground, on the pulpit, on a camel, and on a she-camel. Jabir said: "When the Messenger of Allah ﷺ delivered a sermon, his eyes would turn red, his voice would rise, and his anger would intensify, as if he were warning of an approaching army." Narrated by Muslim. He would never deliver a sermon without beginning it with praising Allah. He would deliver sermons at all times, according to the needs and interests of his audience.

From his unique matters ﷺ:

- He was sent with Al-Haneefiyyah as-Samhah: Ibn al-Qayyim said: He combined being Haneefiyyah and being Samhah, so, it is Haneefiyyah in Tawheed (singling out Allah in Lordship, Worship, and Names and Attributes) and Samhah in good ethics, and the opposite of the two matters: shirk (i.e., polytheism), and forbidding the lawful.
- He was sent to jinn and mankind: The Prophet ﷺ said: "A prophet used to be sent specifically to his own people, while I have been sent to all of mankind." Narrated by Al-Bukhari.
- His Book and Call: And the verse: "Alif, Lam, Ra. [This is] a Book which We have revealed to you, [O Muhammad], that you might bring the people out from darknesses into the light by permission of their Lord - to the path of the Exalted in Might, the Praiseworthy." (Ibraheem: 1).
- His Signs: His greatest miracle is the Quran, and there is no prophet or messenger before him who was given a miracle but he has a share and a portion of it.
- Love of the Religion: The Prophet ﷺ said: "None of you believes until I am more beloved to him than his child, his parent, and all of mankind." Agreed upon.
- The ruling of whom hates the Prophet ﷺ: Major Kufr. "Indeed, your enemy is the one who will be cut off." (Al-Kawthar: 3)
- Al-Khaleel: The Prophet ﷺ said: "Indeed, Allah has taken me as a close friend, just as He took Ibraheem as a close friend..." Narrated by Muslim.

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- One of the [five] Messengers of firm resolve: The Prophet ﷺ said: "And when We took from the prophets their covenant and from you, and from Nuuh and Ibraheem and Musa and 'Eesa, the son of Maryam..." (Al-Ahzab: 7)
- His work: The Prophet ﷺ said: "Indeed, I am the most fearing of Allah, and most knowledgeable of you about Allah." Narrated by Al-Bukhari. And he said: "Say, 'I do not tell you that I have the depositories of Allah or that I know the unseen, nor do I say I am an angel.'" [Al-An'am: 50]
- The ruling on the one who obeys him and the one who opposes him: "Say, 'If you should love Allah, then follow me, [so] Allah will love you and forgive you your sins.'" (Al-Imran: 31) "And do not weaken and do not grieve, and you will have the upper hand if you are [true] believers." (Al-Imran: 139) And Al-Bukhari narrated from him: "All of you will enter Paradise except whoever refuses." They said: "Who would refuse, O Messenger of Allah?" He said: "Whoever obeys me will enter Paradise, and whoever disobeys me has refused." And for Ahmad: "Humiliation and disgrace are destined for whoever disobeys my command."
- His ummah: "You are the best nation produced [or raised] for mankind. You enjoin what is right and forbid what is wrong and believe in Allah." (Al-Imran: 110) "And by the One in whose hand is my soul, I hope that you will be half of the people of Paradise." Agreed upon.
- His Land: His city is Makkah, He said: "Indeed, the first House [of worship] established for mankind was that at Bakkah (i.e., Makkah), blessed and a guidance for the 'Alameen (mankind and jinn). In it are evident signs [such as] the standing place of Ibraheem. And whoever enters it becomes safe. And pilgrimage to the House is a duty upon the people by Allah for whoever is able to make the journey. But whoever disbelieves - then indeed, Allah is free from need of the 'Alameen (mankind and jinn)." (Al-Imran: 96-97). And Mecca is a sanctuary, He said: "Indeed, this city was sanctified by Allah on the day He created the heavens and the earth, so, it is a

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sanctuary by the sanctity of Allah." Agreed upon. And it is a city for Muslims until the Day of Resurrection: Agreed upon. He said: "There is no Hijra (migration) after the conquest [of Mekkah]." Agreed upon.

- His Qibla: His Qibla (direction of prayer) is the Ka'bah, and it was previously towards Jerusalem, He said: "We have certainly seen your face turning back and forth across the sky. Now We will turn you toward a Qibla that pleases you. So, turn your face toward al-Masjid al-Haram (the Sacred Masjid, i.e., the Ka'bah). And wherever you are, turn your faces toward it." (Al-Baqarah: 144). And the Sacred Masjid is the first Masjid established on Earth, Abu Dharr said: "I asked the Messenger of Allah ﷺ about the first Masjid established on Earth, and he said: 'Al-Masjid al-Haram.'" Agreed upon. And He said: "Whoever comes to this House and does not engage in obscene speech or commit any wrongdoing will return like the day his mother gave birth to him." Agreed upon. And he said: "The virtue of prayer in the Sacred Masjid is one hundred thousand times greater than in other Masjids, and in my Masjid (in Madeenah) it is a thousand times greater, and in the Masjid of Jerusalem it is five hundred times greater." Narrated by Al-Bazaar. And he said: "The riders should not set out except to three Masjids: the Sacred Masjid, my Masjid, and the Al-Aqsa Masjid." Agreed upon. And He said: "When you go to the toilet, do not face the Qibla or turn your back to it, but turn to the east or the west." Agreed upon.

His family:

- The children of the Prophet ﷺ were seven: three males and four females:
 - Al-Qaasim, and he ﷺ was known by this name [through the exclusive kunya to him (i.e., Abul Qasim)].
 - Zaynab.
 - Ruqayyah.
 - Umm Kulthum.
 - Fatimah.

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- Abdullah, and he was nicknamed At-Tayyib At-Taahir.
- Ibraheem, and he was the son of Maria al-Qibtiyyah who was the Prophet's ﷺ concubine, and all his other children were from Khadijah; he had no children from any other wife.
 - All of his children died before him except Fatimah, who lived six months after him. Through her patience and acceptance of Allah's will, Allah raised her to a station above all the women of the world. Fatimah was the best of his daughters. All of his daughters lived to embrace Islam, and they all migrated with him.
- The Prophet's ﷺ paternal uncles were eleven, of whom only two embraced Islam (Hamzah and Al-Abbas):
 - The master of the martyrs, Hamzah.
 - Al-Abbas.
 - Abu Talib, his name was Abd Manaf.
 - Abu Lahab, his name was Abd al-Uzza.
 - Az-Zubayr.
 - Abd al-Ka'bah.
 - Al-Muqaawwim.
 - Diraar.
 - Qutham.
 - Al-Mugheera, nicknamed Hajal.
 - Al-Ghaidaaq, his name was Mus'ab.
- The Prophet's ﷺ paternal aunts were six:
 - Safiyyah, and she was the mother of Az-Zubayr ibn Al-'Awwam, and she embraced Islam.
 - Umm Hakeem Al-Baydaa'.
 - 'Atikah.
 - Barrah.
 - Arwa.
 - Umaymah.
- His wives:
 - [1] Khadijah: His first wife ﷺ was Khadijah bint Khuwaylid al-Qurashiyyah al-Asadiyyah . He married her before the

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prophethood, and she was forty years old. He did not marry another woman until she died, and all his children except Ibraheem were from her. She was the one who supported him during the prophethood, struggled with him, and consoled him with herself and her wealth. Allah sent her greetings with Jibreel, and this is a distinction not known for any other woman besides her. She died three years before the Hijra.

- [2] Sawdah: After Khadijah's death, he ﷺ married Sawdah bint Zam'ah al-Qurashiyyah a few days later. She was the one who gave her day to Aisha .
- [3] Aisha: After her, he married the mother of Abdullah, Aisha al-Siddiqah bint al-Siddiq, who was declared innocent from above the seven heavens (i.e., freed from the false accusation against her), she is the beloved of the Messenger of Allah ﷺ. The angel showed her to him before their marriage on a piece of silk and said: "This is your wife." Narrated by al-Tirmidhi. He married her (non-consummation; engagement) in Shawwaal when she was six years old, and he consummated the marriage with her in Shawwaal in the first year of the Hijra, when she was nine years old. He did not marry a virgin other than her, and the revelation did not descend upon him ﷺ in the bed and company of any other woman except her, and she was the most beloved of all creation to him, and her innocence was revealed from the heavens, and the Ummah agreed on the disbelief of whoever accuses her [of adultery], and she was not just the most knowledgeable and learned of his wives, but rather the most knowledgeable and learned of the women of the Ummah, and the senior companions of the Prophet ﷺ would refer to her statements and seek her legal opinions.
- [4] Hafsa: Then he ﷺ married Hafsa bint Umar ibn al-Khattab, and she had embraced Islam with her first husband, Khunays ibn Hudhafah al-Sahmi, and she

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migrated with him to Medina. Then he died after the Battle of Uhud, and the Messenger of Allah ﷺ married her.

- [5] Zainab bint Khuzaymah: Then he ﷺ married Zaynab bint Khuzaymah ibn al-Haarith al-Qaysiyyah from Bani Hilaal ibn 'Aamir, and she died with him after he married her by two months, and she was the one who was nicknamed Umm al-Masakin (Mother of the poor).
- [6] Um Salamah: Then he ﷺ married Um Salamah Hind bint Abi Umayyah al-Qurashiyyah al-Makhzumiyyah, and the name of Abu Umayyah was: Hudhayfah ibn al-Mughirah, and she was the last of his wives ﷺ to die, she died in the year sixty-two of the Hijra.
- [7] Juwayriyah: And he ﷺ married Juwayriyah bint al-Haarith ibn Abi Dirar al-Mustaliqiyyah, and she was among the captives of Bani al-Mustaliq, so, she came to him ﷺ seeking his help regarding her ransom, so, he paid her ransom and married her.
- [8] Zainab bint Jahsh: Then he ﷺ married Zaynab bint Jahsh from the tribe of Bani Asad ibn Khuzaymah, and she was the daughter of his aunt Umaymah, and regarding her was revealed the verse: "So when Zayd had finished with her, We married her to you" (Al-Ahzab: 37), and because of that she used to boast to the wives of the Prophet ﷺ and say: "Your families married you off, and Allah married me from above the seven heavens." Narrated by al-Bukhari. And among her special distinctions is that Allah was her Wali (guardian) who married her to His Messenger ﷺ from above the heavens, and she died at the beginning of the caliphate of Umar ibn al-Khattab , and she was first married to Zayd ibn Haarithah , and the Messenger of Allah ﷺ had adopted him, so, when Zayd divorced her, Allah married her to him (the Prophet ﷺ) so that his Ummah would follow his example in that, and so that they would know that there

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is no harm in marrying the divorced wife of an adopted son.

- [9] Um Habeebah: Then he ﷺ married Umm Habeebah, and her name was Ramlah bint Abi Sufyan Sakhr ibn Harb al-Qurashiyyah al-Umawiyyah. He married her while she was in the land of Al-Habashah (Abyssinia) as a migrant, and An-Najaashi (Negus) gave her dowry of four hundred dinars on his behalf, and she was brought to him from there and died during the days of her brother Muawiyah.
- [10] Safiyyah: And he ﷺ married Safiyyah bint Huyayy ibn Akhtab, the chief of Bani al-Nadir, from the descendants of Haaron ﷺ ibn Imran, the brother of Musa ﷺ, so, she is the daughter of a prophet and the wife of a prophet. And she was among the most beautiful women in the world, and she had become from the captives, so, he freed her and made her freedom her dowry, and that became a Sunnah.
- [11] Maymoonah]: Then he ﷺ married Maymunah bint al-Haarith al-Hilaaliyyah, and she was the last woman he married. He married her in Mekkah during the Umrah of al-Qadaa' after he was no longer in a state of Ihram.
 - There is no dispute that he ﷺ passed away leaving nine wives, and the first of his wives to join him after his death was Zaynab bint Jahsh in the year twenty (of Hijrah), and the last of them to die was Um Salamah in the year sixty-two during the caliphate of Yazeed ibn Muawiyah.